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ABSTRACT

For years a communication gap has existed between minority students of high school and college levels and white counselors assigned to provide services to them. Although many counselors would like to counsel according to the democratic standards of their training, most bring to counseling a variety of biases, habits, and reactions which consciously or unconsciously affect the counseling relationship. This paper presents a collection of information, experience, and opinion which attempts to broaden counselors' awareness of the needs and concerns of ethnic minority students. Specific counseling approaches and techniques are discussed to help provide more relevancy to minority students in ways that do not alienate them. Generalized findings are provided in psychological and cultural areas for four American ethnic minority groups: Asian-Americans, Black Americans, Mexican-Americans, and Native-Americans. Documented research information and experiential reports are included. The paper concludes with a brief review of overall psychosocial patterns which exist in the makeup of ethnic minority students, and describes steps important in practicing each of the following three specific approaches recommended for use with minority students: (1) reality therapy; (2) behavior therapy; and (3) systemic counseling. (JAC)

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Office For Equity Education's Multicultural Education Resource Series

Counseling Strategies For Ethnic Minority Students

Robert C. Ford

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May, 1982

Dear Reader:

"Counseling strategies for Ethnic Minority Students" is a paper written by Dr. Robert C. Ford of the Counselor Education Program at the University of Puget Sound. Effective counseling should be available to all students in our public schools, regardless of their ethnic origin. According to Ford, many counselors would like to counsel with those democratic standards of their training, but most bring to the counseling session a variety of biases, habits, and reactions which consciously or unconsciously affect the counseling relationship.

This collection of information, experience and opinion by Dr. Ford, a Black psychotherapist and professor in the School of Education, attempts to broaden awareness of the needs and concerns of ethnic minority students. The potential of an enriched relationship between existing school counselors and ethnic minority counselors is enhanced through intercultural knowledge and understanding. Counselors are then able to provide more relevancy to minority students through specific counseling approaches and techniques that do not alienate ethnic minority students.

Dr. Ford provides generalized findings in psychological and cultural areas of four American ethnic minority groups: Asian-Americans, Black Americans, Mexican-Americans and Native-Americans. Research information and experiential reports are well-documented.

It is hoped that this publication, printed in its original form, adds to a greater understanding of an urgent need to provide effective counseling to students who are culturally different.

Gene Canque Liddell
Program Administrator

COUNSELING STRATEGIES FOR ETHNIC MINORITY STUDENTS

By Robert C. Ford, Ph.D.

For nearly two decades a communication gap has existed between ethnic-minority students of college and high school levels and White counselors assigned to provide counseling services to them. In one northwestern school district[1] some minority students regarded their White counselors negatively with complaints of "not being able to relate", while others experienced counselors as "messing with their minds". These two complaints are not alone in the lists of interactions between White counselors and ethnic-minority students. Regardless of whether it is accepted or not, the majority of high school and college counselors are White, and are considerably ineffective in their counseling relationships with minority students.

In an attempt to understand this problem, this author has consulted a variety of multiethnic resource people, literature on minority groups, and finally personal experience as a Black psychotherapist. It is hoped that this collection of information, experience and opinion will serve to broaden awareness regarding the needs and concerns of ethnic-minority students while enhancing the potential of an enriched relationship between school systems' White counselors and non-White counselees.

At the outset, certain questions might be anticipated regarding the author's assumptions about the validity of White counselors counseling ethnic-minority students? Is this situation valid? Should White counselors counsel non-White students? Should we or should we not question this relationship? Is the field of cultural-psychological counseling special enough so that usual professional assumptions become invali'? How about teaching ...any special considerations there? Should schools make sure that there are enough minority counselors for minority students? Or is this a ridiculous question? Aren't people...just people?

Any reader previously involved in this area of concern has (most likely) asked these and many similar questions of himself. In the majority of cases the answer that one arrives at is directly related to one's particular point of view, often to the exclusion of other considerations. For example, if one is a mainstreamer, a so-called integrationist, he or she may feel offended by these questions and the focus of this paper itself! For this person, the questions are certainly ridiculous and ought not to be given any further consideration. Prevailing projections would be, "people are people", "we need to get together, not apart", "all children are special... not just some", "separate counselors will lead to separate teaching, then separate classrooms, then separate schools". From these points of view, valid as they are for the mainstream ideology, the question of refocusing school services which would appear to separate White from non-White students is heresy, unconstitutional, and certainly a set-back to the days of pre-Civil Rights.

On the other hand, if one is a separatist, a so-called extremist, or a nationalist, he or she may feel disgusted by the naiveté of these questions.

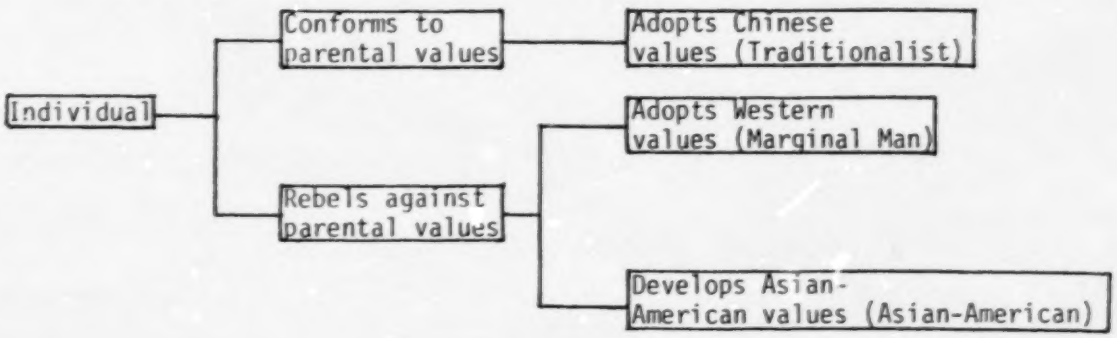
She may even question the validity or timeliness of this paper itself! For this person, these questions are absurd, their answers obvious to anyone who can see or hear, and ought not to be given any further consideration. Prevailing projections of this group would be "Black (or any ethnic-minority) kids need Black role models as counselors", "White folks can never understand the non-White experience", "White counselors counsel from a White perspective, with White values", "we don't want our kids infused with White middle-class values." From these points of view, valid as they are for the separatist ideology, the question of refocusing school services which would separate White from non-White students is obviously necessary, and could have been completed ten to fifteen years ago.

It is the observation of this author that these two groups form polar positions for these questions. These groups are observed to take similar positions regarding many questions concerning urban education: busing and desegregation; community-controlled schools; minority staff recruitment, employment and deployment; school texts and classroom materials; and several others. It is not the goal of this paper to prove which of these viewpoints is right. The decision of determining the winner in this battle is not the present purpose of this paper. Tempting as it may be, that contest must be decided at another time, in another place. What this paper will do is illuminate the problem for the reader; to uncover what appear to be actual conditions of counseling in the schools; to examine the state of counselor training as it relates (or does not relate) to non-White counselees; to recommend certain tested and approved counseling modalities for utilization with ethnic-minority students.

The scope of this discussion will encompass four American ethnic-minority groups: Asian-Americans, Black Americans, Mexican-Americans, and Native Americans. Generalized findings about each group will be focused in psychological and cultural areas, and where possible, research information and experiential reports will be used as documentation.

ASIAN AMERICANS

One of the most comprehensive papers on the psychological aspects of Asian-American was presented in the Amerasia Journal[2] by Derald and Stanley Sue. In that selection, the authors presented a scenario for the development of Asian-American personalities. The modern personality was viewed as the result of interplay between several conflicting forces: a) traditional forces in the individual which primarily conformed to parental values of an Oriental perspective; b) marginal forces imposing upon the individual which primarily lead toward accepting Western values and rebelling against earlier parental values; and c) neo-traditionalist forces in the individual which lead to a modern modification of traditional values and a rejection of Western values. These three patterns were illustrated as follows.[3]



There have been two incidences in the author's professional experience which relate to major segments of the Sue thesis. Contacts with Asian-Hawaiian students[4] revealed a high correlation to attitudes and behaviors described in the Marginal-Man category. They were mostly middle-class students of Japanese, Chinese, Korean or Pilipino heritage from Hawaii who demonstrated this high degree of assimilation to Western values and attitudes. The vast majority of these students cringed when they were referred to as minority students. A similar majority resented and openly avoided social contact with Black students on campus. To this day, the intergroup relationship between the Black Student's Union and the Hawaiian Club has been slow in development toward comradeship and cooperation.

When confronted in a classroom setting with the schematic formulated by Sue, these students reacted negatively with a great amount of defensiveness to the model. There were a few confirmations of distrust toward the Blacks in the class and some expressions of fear were reported. Most gradually confessed to a great deal of ignorance about Blacks and other minorities--even to the concept of minority itself. They explained, in defense of their collective ignorance, that in Hawaii, "we Orientals are the majority", and other groups (excluding indigenous Hawaiians) such as Haoles (White Americans) and Blacks comprise the minority. For the most part, Orientals kept to themselves while tolerating Whites and avoiding Blacks. Familiarity with Black or minority concerns often escaped these students as did a clear sense of White racism or its effects.

With regard to the tolerance-avoidance syndrome toward White and Black Americans respectively, this author recollects that many Asian-Hawaiian students seemed to congregate with themselves to the exclusion of other groups. Although a few White students became members of the Hawaiian club and were friends of clubmembers, the vast majority of White and Black students were excluded from the group. Although inconclusive, these observations support the Marginal Man thesis in the areas of avoidance of the minority status, denial of racism, and exclusion of other minorities, especially Blacks.

But what about other factors of the Marginal Man thesis, such as assimilation of western values?

A study[5] of selected social-cultural factors was conducted with a group of Chinese-American college students to determine the extent of their assimilation of white-western attitudes, norms, and values. A group of 336 students were administered evaluation instruments to assess certain background factors such as generational level, socio-economic class, area of residence, citizenship status, etc. A second instrument was employed to assess the assimilation level of social, cultural and political attitudes. Finally, a test was given to evaluate each student's perception of culturally determined modes of expression. The results of those three tests revealed that as the students were increasingly exposed to White American, middle-class, Western values and norms, they incorporated/assimilated these norms to a high degree. In fact, those family groups which had survived in the United States for two or more generations were largely assimilated to a high correlation of their association with the majority group.

The group of students to which the author was exposed revealed additional information regarding the category of Traditionalist. The Sue thesis states that the Traditionalist has strongly internalized Chinese, and in a broader sense, Oriental values. Although the model reflects a developmental scheme for Chinese-Americans only, other Asian students (namely Japanese,

Korean, and Pilipino) voiced familiarity with these assumptions and viewed the following as inclusive of all Asian groups.

The trait of allegiance to one's parental values was first on a list of aspects of traditional culture and heritage. There was agreement on the use of guilt and shame as forms of emotional blackmail within the family. There was a hesitant, but forthcoming, acknowledgement of resentment which could not be expressed towards one's parents. There was an acknowledgement of the importance of good and bad behavior in the Traditional family. Good behavior by an offspring enhanced the family name and pride, while conversely, bad behavior brought shame and regret to the family. These viewpoints were voiced as if they had heard them for eons. The great weights of doing right, being good, doing what was expected, were repeated over and over as students reflected their own particular degrees of cultural bondage and responsibility. It was noted later that an important part of this cultural norm was the order not to associate with the lower classes. Therefore many of those students had refused to associate with Black or other minority students in accordance with their parental injunctions. Since in the traditional family setting parents and elders make the rules, students reported an obligation to comply with parental demands and expectations. There appeared to be two choices of action available: a) accept parental demands and expectations with resentment as a consequence; or b) rebel against parental expectations with guilt and fear of rejection as natural consequences. Within these choices lay the foundation for the guilt-resentment syndrome reported in the marginal Asian-American These accounts, inconclusive as they are, support the accuracy of the Sue hypotheses.

In addition to the above mentioned group of Asian-American students, the author was exposed to another set of Asian students at a large state university.[6] It was with these students that the author met students who fit the third category of Sue's conceptual model: the Asian-American. Here were students of Japanese, Chinese, Korean and Pilipino extraction who viewed themselves collectively as descendants of immigrants from Asia. These students appeared to be proud of their ancestry. There was no noticeable avoidance-rejection reaction toward the author or other minority people.

At one gathering in particular, a meeting regarding a university's financial support to an Ethnic Cultural Center, the author noted how those students and staff members presented their viewpoints on issues in question to university administration. The clarity with which these students understood the existing conflict, as well as the way they championed their cause was a far cry from other stereotypes many have formed about the Oriental as a model minority or the ultra-American.

Later, more intimate contact with Asian-American staff members of a local school district revealed other characteristics of this modern Asian-American.[7] First of all, there was an unmistakable sense of ethnic pride. These people were as informed and proud of their cultures as this author had witnessed in any other minority group. There wasn't a trace of invisibility so prevalent in the marginal stereotype. One found them attractive, assertive and together in a solidarity so often found in other ethnic groups in America. It was confided that the solidarity was what strengthened individual members and enriched the group as a whole. It seemed as though the power inherent in such a group had a way of healing social wounds and mending interpersonal conflicts.

But still, there remained a nagging doubt about that guilt complex with their parents. Could they neutralize generations of a cultural norm

through new alliances? Apparently, NO...at least not as completely as they would have desired. That important value of pride in their culture and heritage often led, it was reported, to a return to old traditions and cultural habits. This led to a return to honoring one's elders and parents who were mainly traditional in their perceptions and expectations of life. Therefore, while one satisfied an elder with new adherence to the old ways, it was possible to shame that same elder with newer, more aggressive ways of living life.

Members of this staff confided their frustrations at not being able to meet their parents' ideals of the good American citizen. Many talked about being afraid of blemishing the family name. Their expressions of anger and outrage against discrimination and racism did not fit the model American stereotype. Their associations with Blacks and other minority groups might appear disrespectful to the images held by traditional parents or elders.

Now, what does all of this mean in light of the Sue hypothesis? What about its relevance to counseling Asian-Americans? What seems to stand out clearest is the distinction between marginal and ethnic-pride categories. Those persons occupying characteristics of marginality clearly showed preferences for White, Western middle-class values and norms. Asian-Americans of the ethnic pride orientation seemed to be more culturally loyal than the former category. Those of a traditional orientation displayed characteristics of the stereotyped Oriental.

From a counseling perspective, each of these groups present information relevant to a decision of whether or not the counselor should consider special treatment for cultural distinction. In the case of the marginal-man or woman, the counselor might expect a person to identify with other White, middle-class counselees. Because of viewing him/herself as either ultra-American, model minority, or non-minority, no special consideration is required, except possible referral to an Asian-American counselor if one is available.

Members of each of these cultural structures might be expected to exhibit some degree of symptomatic behavior in the guilt-resentment syndrome. Neither of the observed groups appeared to be free of this symptom. Although manifesting in varying degrees of intensity, the counselor might anticipate varieties of over-obligation in a guilt complex concerning acceptance or rejection of parental demands and expectations.

Other sources[8] have listed other stereotyped reactions common to an Asian-American. Rigidity and a need for well-defined roles and expectations have been given to the Chinese-American attesting to expectations of the Chinese student who is good in math or science but would find it difficult to tolerate the ambiguities inherent in counseling relationships. Modesty and overadaptibility was attributed to Japanese-Americans attesting to the stereotype of the Japanese student's hyper-respect for authority or conventional order.

This author observed neither of these stereotyped reactions with Asian-American students of ethnic pride orientation. As a matter of fact, it appeared as though there was a concerted effort to behave opposite of these stereotypes in order to construct a new set of expectations. However, both of the above stereotypical reactions were observed, at least in part, in the group of students of marginal orientation. While some were aware of Oriental stereotypes and expressed their antagonism about those labels, others appeared oblivious to being stereotyped and viewed their traits as ordinary and common to most people. It would be unfair and prob-

ably inaccurate to predict that any of those traits would definitely be found in either group; however, they have been observed and evidence is available to support their existence.

For the non-Asian counselor, primary roles to keep in mind are awareness and structure. Counselor awareness in areas of diversity within the culture, guilt-resentment syndrome, and stereotyped reactions would be useful. It would be advisable for the counselor to structure the relationship on behavioral terms as early as possible. Clearly defined roles and expectations between counselor and counselee appear to be indispensible in establishing a productive counseling relationship with Asian-American students of either marginal or ethnic-pride orientations.

Black Americans

Another issue of major concern for the contemporary counselor is countertransference, the attribution of a preconceived identity onto the counselee by the counselor. Although many counselors would like to counsel with those unconditional and democratic standards by which they were trained, most bring to the counseling session a variety of biases, habits and reactions which consciously or unconsciously effect the counseling relationship. With respect to ethnic minority students, the group that is most dissonant--that represents the polar position in cultural difference--is most apt to hook a greater amount of racial countertransference in the counselor. The social history of race relations in America has identified this group to be Black Americans. By representing what it means to be farthest away from the middle-class, White, Anglo-Saxon ideal, the Black student is a ripe candidate for much of the racial projections of classroom teachers and counselors. If there are remnants of unfinished business, unresolved fantasy or unintegrated emotions, they are certain to surface when a White counselor interacts with a Black counselee. Complexes of superiority and judgement, inferiority or inadequacy, guilt, frustration, or futility, all have been cited as areas of countertransference by school personnel.[9]

One consideration for mitigating this countertransference cycle is to educate non-Black counselors to a few elementary traits of the contemporary Black experience. Contrary to popular beliefs, there are a variety of comparable lifestyles in Black communities and among Black students. One of the most comprehensive studies of the matrix of cultures within a culture in the Black community was completed by an urban anthropologist who lived in an eastern ghetto community for three years recording, analyzing and synthesizing the lifestyles of Black residents.[10]

First of all, the residents viewed themselves as comprising two major categories: respectable, or good people, and the undesirables, or no-good people. Secondly, the categories were subdivided into four main lifestyles outlined in the following order: 1) mainstreamers--those residents who conformed most closely to middle-class ideals; b) swingers--mostly the children of mainstreamers who aspired toward middle-class ideals; may be called upwardbound to identify their potential; however, their present occupations were usually school, college, and partying; c) street corner men--mostly single men, estranged or abandoned husbands, family deserters who are unemployed, homeless, or semi-homeless who hang out on the street corners of ghetto communities· d) street families--the wives, girlfriends and children of streetcorner men. As the author reviewed this revealing study, memories

were evoked which validated a vast majority of the material from personal experiences. It appears as though northern and southern ghettos and their residents share much in common with respect to an urban, Black experience of life. At least from this writer's experience, Hannerz' study represents an honest appraisal of cultures within a culture in the Black community. Most non-Blacks conveniently and inaccurately view Black Americans as one and the same. This study and those of the other urban observers disputed this view while reaffirming the perspective of diversity within the Black experience.

One of these observers was professor Le Roi Smith. In a lecture, entitled "Comparative Lifestyles",[12] Smith outlined a set of comparative lifestyles within the Black experience which paralleled and expanded upon the conceptualization drawn by Hannerz. The Smith matrix added breadth and depth to an understanding of Black American cultures within a culture. This expanded conceptualization was better suited to the scope of this article and included a wider variety of contexts from which to view Black students.

Four major lifestyles were outlined by Smith in the following order: a) street lifestyle--the world of the urban Black, encompassing both street families and streetcorner men; the world of extreme poverty, crime, welfare, sociological studies and governmental concern; b) middle-class lifestyle--the world of the mainstream and upward bound Black, may be suburban or peripherally urban; the Black bourgeoisie encompassing respectable and elite groups living in the better neighborhoods, attending integrated churches, schools and clubs; c) down-home lifestyle--the world of the southern Black; may be a psychological perspective as well as a regional description; one may be from down south, places such as Carolina, Georgia, Mississippi or Alabama, or one may be from up south, living in Detroit, Harlem or Philly, but the culture within the home is as southern as that in Florida, Virginia or Tennessee; d) militant lifestyle--an ideological rather than socio-economic or regional perspective; a political mindset originating out of riot torn communities, college campuses and high schools of the 1960's; the lifestyle of a political activist, Pan-Africanist, Black Nationalist; not limited to economics, region or status, but potentially pervasive throughout all quadrants of the Black experience.

This author has had numerous experiences in accordance with the previous model which validate Smith's matrix. For example, Black Americans in the "down-home" lifestyle operate in a southern context. Regardless of one's geographical location, the fundamental perspective of life is southern. For this author, the perspective was urban-south[13] and reflected a segregated environment common in mid-century, old south. In this context, one found himself in a monocultural/monolingual world of nearly one hundred percent Black people, Black institutions, Black businesses, Black social life and Black religion. The entire interactive-competitive-supportive world was composed of Black-On-Black-In-Black.

This socio-cultural environment provided a framework to produce a positive or negative self-image depending upon the collective image held by one's family or community. In the pre-Civil Rights south the collective image of most Black communities was one of second-class citizenship and victims of prejudice, segregation and discrimination. Therefore, the majority of Black individuals held low images of themselves, except those few who, because of a powerful support system within the family or community, resisted communal trends and grew to be aggressive confronters of the White power structure.

For the southern Black person, the Civil Rights and Black Pride Move-

ments terminated the old south and gave birth to the new...a new way of being oneself. Not only did these political events give birth to a new awareness of race relations to southern Whites, but they established momentum in Black communities. This movement of pride and power has not diminished since its earliest days. New south Blacks, the modern Black, can no longer be viewed as a rural country bumpkin or a poor, illiterate ghetto dweller. Fortified with centuries of tradition, strengthened with the foundations of family and close communal life, balanced and centered by the sheer force of numbers and tenure, today's southern Black has become the focus of strength and heritage in the new South.

Because of the wide range of political activity and variety in forms of militancy, it would be difficult to cover the category of militant lifestyle in any conclusive way. Only two subgroups of this category viewed as being relevant to the focus of this paper will be discussed: community activists and campus radicals. Although many northwest communities have been lulled to sleep by the quietude of their residents, unrest and a return to militancy is just beneath the surface appearance of calm. The power structures in communities and schools have learned well how to pacify their constituents and remain one step ahead of them. Therefore, community activists have not had accessible groups from which to recruit their members and mobilize them toward militancy. For the moment, there are no available masses as in the mid-sixties and early seventies, for political manipulation and maneuvering. Streetcorner revolutionaries of a decade ago have become Community Action Agency directors today. The issues that caused raging militancy in those days barely become catalysts for reform now.

In light of the above, many Black activists feed their own fires of revolution and change in contemporary Black Nationalist Movements. For years there have been numerous conferences or conventions on college campuses on one aspect or another of Black Nationalism, Black Power, Black Capitalism, Pan-Africanism, etc. These conventions try to cover several aspects of Black communal life: politics, economics, education, art and literature, religion, social relationships and nation-building. Very often the Afro-American political context is married to the political context of Africa, thereby establishing a working coalition between American Black Nationalism and Pan-Africanism. As many of these conferees return to their communities (and campuses) following this exposure, efforts are often made to reindoctrinate groups to the ideology of the nationalist movement. This is where campus radicals enter the description.

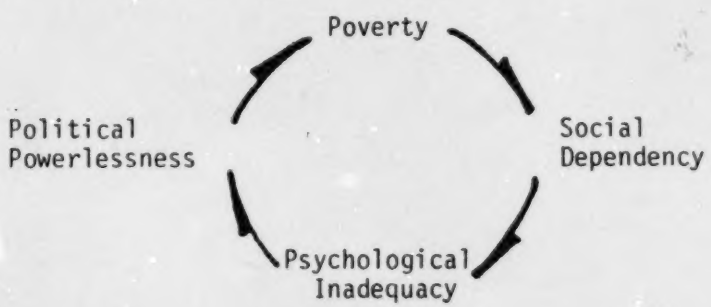
Campus radicals, oftentimes, are the sons and daughters, brothers and sisters, or relatives, of community activists of the sixties. These contemporary campus radicals strongly profess the "Rightness of Blackness" and Black Nationalism ideologies. The Black Nationalistic viewpoint provides foundation for most programs of Black Studies in high schools and colleges. For the contemporary Black college student militantism is synonymous with Black Nationalism and Pan-Africanism. Not only would this type of Black student be difficult for counseling intervention, but he would also be nearly unreachable and unapproachable for communication from anything other than a Black Nationalistic perspective. For the White counselor therefore, this interaction becomes a face-to-face encounter with Black Power.

From a nationalistic viewpoint, counseling is resocialization, a reconditioning approach aimed at reconstructing the Black student's attitude, perceptual and behavior processes to the majority (White) viewpoint. Traditional counseling, whether behavioral or so-called humanistic, is viewed as a

mainstream tool to be avoided or countered by nationalistic doctrine. With this in mind, it seems probable that most Black counselors and White counselors would turn out to be ineffective with counselees from this category. Exceptions would be counselors, not only well-schooled, but partial to Black Nationalist ideology.

Neither of the above categories address the effect of economics upon the social-psychological development of a Black student's lifestyle. The following categories, street lifestyle and middle-class, address these developments and are intended to expose environmental factors which influence Black Americans.

The author was born and raised in a lower-class family with middle-class aspirations.[14] It may be presupposed that the economic stratification was purely an environmental constraint and not the prevailing attitude of this family. Hannerz[15] has identified certain characteristics of mainstream families, most notably that of respectability. This author clearly remembers repeated admonitions to "be respectable, not like those bums (street-corner men) on the corner". Within social-economic limits therefore, this author's formative environment was mainstream in juxtaposition with the street lifestyle. Attitude, not economics, was the most important ingredient in maintaining a mainstream orientation. Regardless of living conditions, one's ability to remain focused on the mainstream and its entry points (education, sports, entertainment, business) described his/her potential in life. In the author's case respectability was held in high esteem in the family in conjunction with belief in potential profits of becoming a member of the mainstream community. This was not the case in those families where belief in mainstream magic had withered to despair. In those cases, attitudes did match the prevailing conditions. There was a poverty of mind, body and spirit equal to the poverty of the pocketbook. Here one found the cool and cruel world of the urban ghetto, whether north or south, and the belief was either take or be taken. Although reared in a southern slum, this author spent several impressionable years in northern ghettos[16] where he was reacquainted with hopelessness and despair of full-fledged members of the "culture of poverty".[17] As it has been hypothesized elsewhere,[18] these members appeared to be caught-up in an endless cycle of poverty, dependency, inadequacy, powerlessness.



To these community residents, Black was synonymous with being poor, living in the ghetto, feeling desperate and acting ruthless. To these Black brothers and sisters, the attitudinal changes mandated by Black Power ideology had validity and authorization only when it resulted in some form of substantial economic relief to the community. To these street people, Black

Power meant survival as well as ideology. Counseling, if there was such a thing, meant job counseling or career development as it is now termed. There are current carryovers of this development. Many contemporary Blacks in high school, college and adult life view counseling as a form of job or vocational counseling, designed to inform the counselee of community resources and/or referrals which may be used to get a job. That's survival!

It is recommended that these perspectives on counseling be honored and that counselors respect the rights of street people to view their lives in economic terms, rather than as social statistics or psychological conceptualizations. It appears as though the circular-cycle of the culture of poverty (i.e., poverty, dependency, inadequacy, powerlessness) is complex enough to warrant the dispension of more concrete services than a psychological counselor is prepared or enabled to deliver. Therefore, in the case of street people this author's recommendation for social-behavioral counseling rests in the area of social work intervention in lieu of psychological counseling.

Last but certainly not least, middle-class Blacks may viewed in historical as well as social-psychological terms. The phenomenon of the Black middle-class has existed throughout the history of Blacks in America. Characterized by E. Franklin Frazier as the "Black Bourgeoisie"[19] middle-class Black Americans have been continually ridiculed for their poor imitations of the worst of White middle-(and upper) class America. In this author's opinon, rightfully and regretfully so, in many cases.

In some communities, middle-class Blacks have been observed creating a culture-within-a-culture.[20] The creation being an isolated stratum of individuals neither Black nor White, but a social mutation of uncommon heritage. These middle-class Blacks were offspring of White slaveowners and Black slaves. Although southern and mid-Atlantic regions were heavily populated with quadroons and octaroons at the turn of the century, a selected few became economically stable at a middle or upper middle-class levels because of unusual educational opportunities and professional training in northern schools. These few intramarried and bred a new species, the Black Bourgeoisie. Commonly called, "high yellows", as a description of their fair skin, straight black hair and pointed features, they passed for White while separating themselves socially from Blacks.

In the South even today, fair-skinned Blacks who are financially stable constitute the Black upper-class even though their income level approximates what would normally be termed middle-class. This elite status, being socially exclusive, is marginal at best and unstable at worst. The bourgie Black is spurned by his peers and often finds himself the object of ostracization in this age of Black is Beautiful. It is this subgroup of the Black middle-class that most closely approximates Dr. Sue's model of the Marginal man/woman. However, there are other middle-class Blacks who fit the ethnic-pride model while rejecting all of the traits of marginality. Whether fair-skinned, brown or blue-black, the progressive, well-educated, middle-class Black can be filled with ethnic pride.

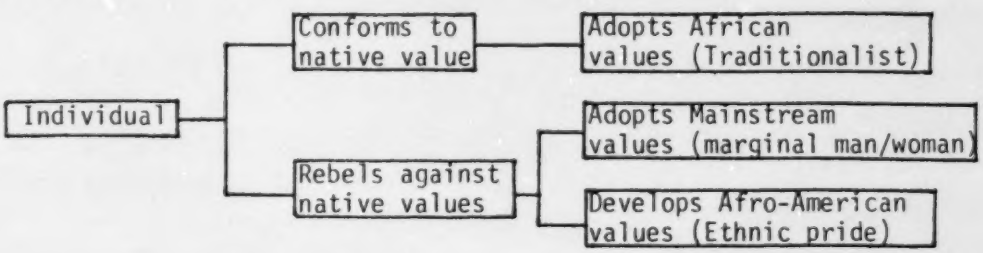
Armed with a college education, possibly a military career, substantial professional training and financial security, the contemporary middle-class Black American is potentially a powerful political-economic force in America. "With little fanfare, without the rest of society quite realizing it, more and more Blacks are achieving the American Dream of lifting themselves into the middle-class. They have become as well heeled, well housed, and well educated as their White counterparts...middle-class Blacks have

learned to live more easily with Whites--whether they like them or not. The best thing they can do for race relations is to do well. Success is the best revenge many middle-class Blacks feel".[21]

Many middle-class Blacks believe that their militancy, their efforts toward racial equalization, their contributions to the cause of Black Liberation, is realized through their talents and their pocketbooks. Just as much as Black was synonymous with poverty and survival to the lower-class, Black is synonymous with affluence and power to the middle-class Black. Because of, or maybe in spite of, affluence, the middle-class Black with ethnic pride has not forgotten his roots. He acknowledges and realizes his heritage, blackness, culture in spite of the required social mixing of a multi-ethnic society. Many Blacks will affirm that regardless of one's status in life (i.e., professional, economic, social, or political) he or she is still a brother and a sister.

For this category of Black American, counseling would take on a different posture than those indicated for the Marginal-Black, street-Black or old south Black. Counseling strategies for the middle-class Black with ethnic-pride would be comparable to those indicated for the new south Black. The counselor must be aware of a cultural difference in perspective. Black Pride is the orientation, while Black heritage and values make up the Black cultural prerogative. Certain cognitive models and existential models would be irrelevant, or at least ineffective, because of their non-specific (i.e., non-Black) orientation. Selected techniques and modalities recommended by minority counselors would be indicated for this sub-category.

For purposes of this examination only a consideration of these life-styles of Black Americans within the Sue matrix[22] would be in order. The reader will recall three suggested models of ethnic minority experience: a) traditional--cultural characteristics that conform to a native culture; b) marginal--cultural characteristics that reject and deny native values in lieu of absorption into the host culture; c) ethnic pride--cultural characteristics which, although they rebel against native values, reject absorption into the mainstream while forming a sense of ethnic pride and power as a minority group. In light of this description, a Black American conceptualization would be illustrated as follows.



Considering the result of recent researches,[23] it is appropriate to affirm that the traditional Black American is African...neither a slave, nor a ghetto dweller. Thus, to many Blacks, traditional cultural values are as foreign as Africa is itself. In a lecture on one of his campus tours,[24] noted author and lecturer Alex Haley stated that Africa was a continent that we (Americans) literally know more about the animals than its people. Others[25] have emphasized the richness of African philosophy, religion, and values as they may be used to form the foundation of a new

Black American psychology. Considering the cultural distance between traditional African values and contemporary Black American values, most Black and White counselors appear to be considerably dissonant to an African view of guidance.[26]

It is this author's opinion that the nearest approximation that contemporary Black Americans have (as a group) to an African lifestyle are Pan-Africanists and Black Muslims. These groups have characteristically shunned all mainstream perspective, values and cultural traditions. It would seem highly unlikely that any student from either of these groups would allow anyone not from that group to make effective or meaningful counselor intervention. Therefore, these groups would be viewed as isolated/insulated within the Sue perspective, and thus unavailable for traditional counseling modalities.

The marginal characteristic seems best suited for Blacks in the old south Negro and high yellow categories. Both of these groups appear to be either assimilatable as in the case of Negroes, or already assimilated as in the case of high yellow Blacks absorbed into the mainstream. Primary emotional behavioral qualities for members of these groups have been described as the following: confusion, denial, rejection, adaptation and imitation.[27] Counseling strategies for these persons need not fall in that special treatment category mentioned above, for these individuals are regretfully already absorbed into the mainstream and (so-called) universal and majority perspectives may be applied with little fear of disorientation or harm. However, a sensitivity to their conditioning may be advisable for non-Black counselors and one might consider referral of such a counselee to a Black counselor for nurturance and education during the reconditioning process.

It is with those students of the ethnic pride category that White (or non-Black) courselors need to consider special treatment in terms of counseling strategies, perspective and intervention techniques. It is a fortunate time for this consideration for a wealth of information has been generated by Black counselors and psychologists about treatment of Black youngsters. What are some of the special considerations when counseling Black youth? The issue of social paranoia has been raised by White[28] and others[29] as a condition which may be expected from Blacks and needs to be considered as relevant, valid and healthy. "The Black person", White argues, "who is not suspicious of White culture is pathologically denying certain objective and basic realities of the Black experience." A complementary issue of psychological transference has been reintroduced by Ford[30] as individual and collective identification, whereby a Black (or any other ethnic minority) student might perceive and refer to a White counselor as White people or the man. This collective identification, in spite of the individual present, is highly probable and needs to be respected and accepted.

Other authors[31] have cited additional idiosyncracies of the Black counselee in areas of: 1) resistance--either direct opposition to the counselor or indirect resistance to the counseling process by being late or failing to show up for an appointment; b) verbal language--many Black youths speak (and will not abnegate) Black non-Standard English, called B.N.E., thus setting up considerable communication barriers with counselors limited to the use of Standard English; c) nonverbal communication--those postures, gestures and facial expressions which are used to communicate intent (rather than content) and current emotion and feeling; d) self-disclosure--

many Black youths will exhibit a high degree of reluctance to let the counselor know what he/she wants, thinks or feels, a consideration which, although basic to the counseling process, may need to be sacrificed in the beginning; e) listening--the characteristic of tuning-out the counselor until the present verbiage stops, this calls for shortening the verbal span to obtain compatibility with the youth's attention span; f) Black Power--the clear acknowledgement of White racism as a fact in American culture by the Black counselee, whereby any/all perceived instances of paternalism, superiority, discrimination is apt to be directly confronted; additional (and sometimes extraordinary) affirmations of Black is Beautiful ought to be expected.[32] These are a few of the special characteristics of Black students. The counselor's awareness of these traits along with the special considerations suggested above are indispensible to meaningful and effective communication and counseling intervention with Black students today.

Two relationship components are suggested as being critically important in establishing and maintaining effective interaction with Black counselees: rapport and structure.[33] Rapport has been viewed as an emotional bridge between counselor and counselee, a sense of mutual trust and confidence between persons. While especially in a counseling relationship this ingredient seems imperative, observation shows that counselors being human find it extremely difficult to establish empathy with students considerably unlike themselves. However, Smith[34] has maintained that rapport can be established with Black students whether the counselor is Black or White provided that communication is honest, sincere and straightforward (i.e., devoid of unnecessary small-talk). This must be coupled with knowledge of the Black experience...an understanding of what it means to be Black in America. Although a brief effort no doubt, this paper is a preliminary attempt at this understanding.

Structure is ultimately important to the counselor working with minority students in general, and Black counselees in particular. An atmosphere of calm, coupled with the businesslike attitude of problem-solving communicates to Black students that here is a place and a person where their needs may be met. While implications of friendship and affection are unnecessary and often disbelieved, a low-keyed sense of caring and authentic concern would usually be welcomed. Counseling modalities stressing problem-solving and methods which focus on behaviors and their consequences are recommended. Psychological theories and techniques which focus on attitude adjustment, cultural values, or auxiliary cognitive models are contraindicated and suggest a subversion of the legitimacy of Black cultural norms.

Mexican-Americans

Use of the term Mexican-American for the subtitle of this section is for convenience only. Virtually every Mexican-American known to this author calls himself a Chicano, or herself a Chicana. Although it can be supposed that there are individual as well as regional variations on this theme, the term Chicano appears to have deep, cultural and political meaning for present day Chicanos. As far back as 1970, Reuben Salazar summed it up simply by stating that " a Chicano is a Mexican-American with a non-Anglo image of himself". Most Chicanos will agree with this and also add that "the word/term is as difficult to define as soul".[35] A smaller segment of the Mexican-American community is likely to resent usage of the word Chicano and

suggest strongly that it is an insulting term, much like the term "nigger" is used to insult Black Americans.

These contradictory viewpoints regarding the term Chicano present an interesting challenge as to whether the term should be appreciated or deprecated. Salazar suggested that Chicano may have come from the word Chihuahua, the name of a Mexican state bordering on the United States where Mexicans who migrated to Texas adapted "Chi" from that state and then added "cano" from the latter part of Texano, and called themselves Chicanos. A more simplistic view suggested that Chicano could be defined as short for Mexicano. Other Mexican nationals were known to quote the Spanish Academy as proof that Chicano derives from chicanery.[36]

On the other hand, a Chicano has been viewed as any person of Mexican ancestry who calls himself Chicano. In this context, the word not only furnishes identity but carries with it a greater philosophical meaning: one who is proud of his heritage; one who is responsible and committed to self-determination; one who is committed to helping his people.[37] In accord with this context, Chicano represents a powerful semantical metaphor in the domain of power politics. Chicano may be viewed as symbolic of the power of definition in that it is a term that certain Americans of Mexican descent have preferred for themselves. These American citizens, who (in the past or present) were not considered American and at the same time in Mexico were not quite Mexican (a Pocho--too anglicized),[38] have chosen this name in spite of all levels of social criticism rendered upon them from north and south of the border.

The essence of Chicano carries a similar significance to the Mexican-American as Black did to Afro-Americans (then Negroes) in the mid-sixties.[39] Stokely Carmichael's proclamations of Black Power, Black is Beautiful and Black Pride set off a chain of events and established a momentum in Black communities which reversed a prevailing trend of perception that implied that Black meant bad, death, depression, ugly, sin, evil, etc. Carmichael's presumption of power enough to take the worst and make it the best could be viewed as a political slap in the face of the western power structure. His accomplishment of reversing the publicly accepted definition of Black from deprecation to appreciation, from ugly to beautiful, from death to life, from depression to energy, from shame to pride...indeed, from powerless to powerful, may be construed to be a reclamation of the power to define oneself and one's people because they prefer to do so. Black Power to Blacks, as well as Chicano Power to Chicanos may be viewed as the ultimate political statement.

The Mexican-American, on the other hand, was created by the Treaty of Guadalupe Hidalgo on February 2, 1848, following a successful military venture on the part of the United States government against the Republic of Mexico in 1846. The treaty ceded half of Mexico (i.e., California, Arizona, New Mexico, Texas, Utah, Nevada, Wyoming and Colorado) to the United States while offering full American citizenship to 100,000 Mexicans captured behind the new boundary lines. Today, the Treaty of Guadalupe Hidalgo is viewed as an important document concerning the lives of five to ten million Mexican-Americans. From it stem specific guarantees affecting their civil rights, language, culture and religion. Rendon has quoted selected segments from two important articles of the treaty:

> Article VIII Mexicans now established in territories previously belonging to Mexico, and which remain for the future within limits of the United States, as defined by the present treaty, shall be free to continue where they now reside, or to remove at any time to the Mexican Republic...Those who prefer to remain may either retain the title and rights of Mexican citizens or acquire those of citizens of the United States.
> Article IX The Mexicans who shall not preserve the character of citizens of the Mexican Republic shall be incorporated into the Union of the United States and be admitted (at the proper time) to the enjoyment of all the rights of citizens of the United States, according to the principles of the Constitution; and in the meantime, shall be maintained and protected in the free enjoyment of their liberty and property, and secured in the free exercise of their culture, language, and religion without restriction.[40]

From a Chicano viewpoint, the American government and its people responded to this treaty exactly the same as it had responded to hundreds of treaties made with North American Indians. "Lands and property were stolen, civil rights were denied, language and culture suppressed, opportunities for employment and education, and political representation thwarted."[41] Many current Chicano activist leaders charge that the United States government and American people have violated every provision of this treaty.

Historical and observational records show that Americans of Mexican descent have chosen to cope with this alleged problem of America as an hostile host in two ways: assimilation and confrontation. "Some Mexican-Americans," argued Rendon, "have sold out and become Anglicized, assimilated like the Anglo in almost every respect. Perhaps that has been their way of survival...Ironically, these sellouts are often the same ones who accept the educational, economic, and prestige opportunities that activists (Chicanos) have opened up, and then turn their backs on their people... The Anglo world says that if you're light-skinned enough, if you are willing to pass as some other ethnic person, change your name, or lose your accent, that is, if you can deny your parents, your people, and your own self, then you're on your way in the Anglo world."[42] These assimilation responses parallel those already constructed in this article under the category of Marginal Man/Woman.

This author has had numerous direct and indirect experiences with marginal Mexican-Americans. There have been encounters with so-called agency Chicanos who occupy the Mexican-American desk in city and state agencies.[43] There were those who fulfilled the minority requirement (solely) in numerous Office of Education jobs and Health, Education and Welfare Agency mid-management positions. Although wearing the label of Chicano publicly and verbally, these characters were privately in pursuit of selfish goals and ends and paid lip service only to the Chicano Movement.[44]

It may be appropriate at this point to outline one incident which graphically and dramatically exemplifies the issue of the Mexican-American as a Marginal Man or Woman. The author had been retained as a human relations consultant by a rural school district in northwestern Washington state.[45] In the course of a presentation on multicultural education and its relevance to minority and majority students, the author had referred to the Sue matrix (cited above) as an explanatory model for understanding

diversity within minority groups. In attendance at this session, although unknown to the author, was a Chicana who had been working in this school district for several years while passing as a White...maybe as a European, a Mediterranean, or whatever, but definitely not a Chicana.

Shortly after the presentation was concluded, this woman approached the author in tears and revealed her condition and situation of passing as White as being necessary for her survival in a virtually all-White community. The pain and guilt in her demeanor was easily noticeable as she confided her story of social isolation, cultural denial, and the resultant fears of rejection and ostracization. She tearfully and dramatically sought guidance as to how she might resolve the multitude of mixed emotions contained within her. How would she be able to face her people again after her charade? How could she resolve the guilt, and the resentment toward her White friends and colleagues? Who could she find to confide with to be a Chicana again?

As is often needed in such encounters, her revelations were accepted (in as non-judgemental a manner as possible) as being honest and authentic. Everyone present, including the author, respected her pleadings for understanding and help and offered her the compassionate guidance she desired. The case of this woman clearly expressed those frustrations, ambiguities, and double-binds inherent in the marginal condition. It is used here to illustrate two points: that of the authenticity of the condition and its context, and the requirement of non-judgement in attempts to address that condition.

In accordance with the general theme of this paper, it would be appropriate to place these conceptualizations of the Mexican-American intracultural experience within the context of the Sue matrix.[46] The aforementioned observation and reports appear to suggest that qualities exhibited by those Americans of Mexican descent who view themselves as non-Anglicized, calling themselves Chicano, fit the general criteria for the sub-category of ethnic pride. Conversely, those observations and allegations of Americans of Mexican descent who are Anglicized, calling themselves by a variety of names (eg., Spanish, American, Mexican-American, Spanish-surname, etc.), appear to fit the general description of the categories of Marginal Man and Woman. If these descriptions are correct, only the remaining sub-category of Traditionalist needs to be explored.

As close as this author is able to observe, the Mexican national most closely identifies the sub-category of Traditionalist. This identification seems to be a political-cultural classification as well as a regional description. This individual of Mexican ancestry and citizenship, regardless of possessing dual citizenship status or not, maintains and protects cultural loyalties and ties with Mexico and his/her Mexican heritage.[47]

Heretofore, the American image of Mexicans had been tainted by two major influential forces: historical misguidance and media distortion. Major effects of historical misguidnace were made by William H. Prescott's image of Mexicans as a "conquered people" outlined in his History of the Conquest of Mexico. The following is a representative segment from Prescott's document:

> ...But they should remember that in the Mexicans of our day (1843) they see only a conquered race. Their energies are broken. In their faltering step, and meek and melancholy aspect, we read the sad characters of the conquered race. His outward form, his

> complexion, his lineaments are substantially all the same, but the moral characteristics of the nation, all that constituted its individuality as a race, are effaced forever.[48]

Modern day historical and political observers, as well as the majority of lay-people in the American citizenship have perpetuated this stereotype of Mexicans established by Prescott in 1843. Presently, American broadcast media and commercial product advertisements not only perpetuate but reinforce these early distorted images of Mexicans. Rendon[49] has identified a representative sample of the advertisement, the medium and the message:

1.	Frito-Lay	Frito Bandito	Mexicans are thieves.
2.	L&M cigarettes	Paco never finishes anything, not even a revolution.	Mexicans are too lazy to improve themselves.
3.	Camel cigarettes	Typical Mexican village, all are sleeping or bored.	Mexicans are do-nothings and irresponsible.
4.	Arrid deodorant	Mexican bandito sprays underarm, voice says, "If it works for him, it will work for you.	Mexicans stink the most.

Finally, even those pseudo-positive attempts to display a different image of the Mexican carried with them subtle forms of cultural deprecation. For example, consider those old movies of the Cisco Kid where the brave and romantic Cisco acted as the Robin Hood of the West. While some observers viewed Cisco as strongly Spanish-looking, there was no doubt that Pancho, his always smiling, paunchy, not-so-bright companion, was definitely Mexican.

It would be a grave mistake to apply the above stereotypes to today's Mexican Traditionalist. A more accurate view of a Mexican was that photo-essay compiled for Time magazine by staff writer Jack White.[50] In this cover story, White carefully and clearly illustrates for the public another view of the contemporary Mexican which is antistereotypical of those views suggested above. Using the predominant character of Mexico's president Lopez Portillo as a model, White drew a new stereotype of the Mexican national as brash, confident, strong and confrontive. Portillo was painted as typical of the majority of Third World leaders who were willing and able to confront the so-called super powers with new reality conditions in this closing of the twentieth century. "For far too long," explains White, "the United States tended to take Mexico for granted--ignoring it when possible and otherwise treating it with the arrogant condescension usually reserved by big brothers for uppity younger siblings. No longer is that attitude possible or plausible, and one big reason is oil."[51]

It has been the experience of this author that White's statement not only summarizes the contemporary change in attitude and behavior of Mexico toward the U.S., but of Mexicans towards Americans. What appeared to be a generalization about the relationship of nations and governments turned out to be a general description of the changing relationship between the peoples of those nations. It appeared as though Mexico's discovery of crude oil and its realization of billions of barrels on reserve had given that country, its president, and its people a new outlook on its own life and its affairs with others. This author views this phenomenon as establishing within Mexico a similar momentum as that established within other Third World communities...a momentum which may be characterized by two overriding qualities: pride and power.

Generally for the Anglo, this sudden realization of pride and power may have been an unexpected surprise. But for the Mexican Traditionalist, this realization had been expected and long awaited. For, like Traditionalists of many other ethnic minority groups (ie, the Traditional African or Oriental), the Traditional Mexican views present life as an evolution from history. Today is viewed as a product of yesterday, yesteryear, and so on.

Correspondent White's article hinted at this historical connection with the modern Mexican when he quoted from Portillo's reference to the Aztec past in his state of the union address in Mexico. Regarding the giant oil spill which reached American beaches in June, 1979, Portillo made reference to ancient Mexican cosmology by exclaiming, "In the depths of this flaming well, we Mexicans have seen ourselves reflected in Tezcatlipoca's black mirror."[52] An enigmatic statement to the average Anglo, or even the non-Traditional Mexican, this statement is perfectly clear to the student of Mexican tradition and heritage.

At least two years before Portillo's speech, and/or the oil spill in the Bay of Compeche, this author was confronted with the background behind this statement by a Chicano friend and colleague[53] who had been invited to lecture on the Chicano experience in a class in Ethnic Studies. Having known and worked with this person for a number of years, it was easy to form an expectation of what he might say to a normal group of middle-class students in a course on Ethnic Studies. But to the amazement of this author, Mr. Y'Berra launched into a poetic monologue of Mexican cosmology and history, and its relationship to the state of Mexico and the status of Mexicans, Mexican-Americans and Chicanos today.[54] There were repeated references to the research work of Dr. Alfonso Caso[55] and Tony Shearer,[56] who were scholars of Mexican history and pre-history, the Aztec, Toltec and Mayan peoples, the Aztec calendar and its prophetic connection with contemporary Mexico. Out of the wide range of issues covered by Mr. Y'Berra's material, two references stand out as being relevant to the focus of this paper and pertinent to an understanding of the Mexican Traditionalist. These references are: a) spirituality--a deep religious belief in the duality of human nature, and b) time--a deep understanding of the relevance and meaning of time and the fundamental connection of past to present to future.

Briefly, the traditional Mexican may be viewed as an extremely diversified individual, a product of native Indian, Spanish and African heritage. Out of the richness of its Indian lineage comes the religious belief in the duality of human nature. As it was related in White's article,[57] Portillo had referred to two religious figures from ancient Mexican history: Quetzalcoatl--called the "Lord of the Dawn", and Tezcatlipoca--called the "Black God of the North". The Traditionalist understands his nature to be the product of these twin Christ figures. Therefore, in terms of personality development, he/she views himself as a bi-level human being comfortably balancing the juxtaposition of spirit/form, mind/body, head/heart, essence/matter, spiritual/material, individual/community, and so on for an endless continuum of perceptual-behavioral polarities. The Traditionalist's recognition and acceptance of these polarities existing within man accentuates his heterogenous nature. For example, on one day he may be totally involved in domestic affairs (eg., family concerns, wage-earning, etc.), while the following day he may be off on a personal retreat living much as a recluse, apparently non-domesticated. Now, a non-Traditionalist may view

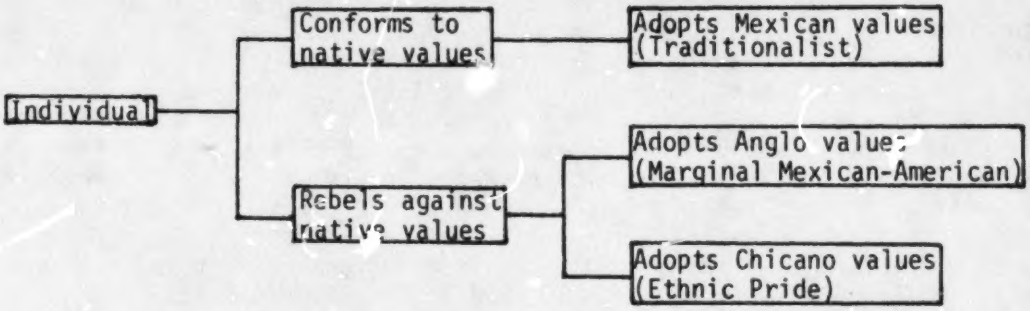
this behavior as irresponsible or undependable; however, to the Traditionalist these changes are perfectly consistent within man's dual nature.

Portillo's reference to Quetzalcoatl and Tezcatlipoca also ushers in the Traditionalist's unique perception of time. Although Anglos have often criticized and ridiculed Mexicans about their use of time (eg., Manana, etc.), the Traditionalist respects the relevance of present time as well as the cyclic nature of past and future. While present time is viewed as the only reality,[58] a view taken by existentialists and humanists, past and future time are viewed in their rotational aspect in accordance with certain prophetic indications made by the Aztec Calendar. Mexican history, the rotation of past to future, though only experienced in the present is an evolutionary product of a series of fifty-two year cycles which were documented on the ancient Aztec calendar. To the Traditionalist all important historical events have been, and still may be, catalogued within this prophetic calendar. One such event was the discovery and possession of crude oil, which, while representing an important natural resource to the average man, represents the actualization of a long-awaited prophecy to the Traditionalist. For the riches inherent in the "Black Face" of crude oil ushers in the dawn of the prophecy of the "Thirteen Heavens" (i.e., thirteen cycles of fifty-two years of prosperity), while ushering out the twilight of the prophecy of the "Nine Hells" (i.e., nine cycles of fifty-two years of poverty). Mythologically to most, historically to the Traditionalist, the "Nine Hells" were inaugurated by the coming of Hernando Cortez on April 21, 1519, to encumber the Mexican nation with 468 years of increasing doom until relief comes in 1987 with the "Black face of Tezcatlipoca" ushering in "Thirteen Heavens" of prosperity.[59]

Characteristically, it doesn't really matter if Anglos accept this prophecy about time, and its concommitent view of reality, or not. What does matter is that Traditionalists do...and for the most part, the Mexican Traditionalist plays an important part in role development for the modern day Mexican and his American counterpart, the Chicano. The Chicano views himself as dual-natured, diversified, heterogenous, and a man of destiny. Feeling like his time has come, the Chicano is a living antithesis of those earlier views of Frito Bandito or Manana. He is full of Machismo. He lives for La Raza. He scoffs at the Anglo's ways and viewpoints. He enjoys personalism and indulges in carnalismo.

What can all of this history and political perspective mean to the counselor working with Chicano students? What is the underlying significance of the relationship of the Mexican, to the Mexican-American, or the Chicano?

First of all, these three sub-strata of identity may be outlined within the perspective of the Sue model[60] in the following way: a) traditional (Mexican)--containing those cultural characteristics that conform to the native culture (i.e., Mexico); b) marginal (Anglicized Mexican-American)--containing those cultural characteristics that reject and deny native values in lieu of absorption into host culture (i.e., Anglo-America); c) ethnic pride (Chicano)--containing those cultural characteristics which, although they may rebel against many/most native values, accept some; while rejecting absorption into Anglo culture and forms a sense of ethnic pride and power as a minority group. In light of this description, a Chicano conceptualization would be illustrated as follows.



With respect to counseling Chicano youth, the above information provides a framework within which specific counseling insights and strategies may be applied. As with previous Traditionalist categories, it may be assumed that its members would not be likely to seek personal counseling through mainstream channels. Given the extraordinary psychological distance developing between Anglo (mainstream) and Mexican perspectives, the Traditionalist may be considered isolated/insulated from Anglo intervention in his/her personal affairs. Exceptions to this classification would be that group of Mexican aliens--whether legal or illegal--who, in light of their presence in the United States, may make continual or significant contact with Anglos. Those so-called illegal alien migrant workers would fall into a similar classification with the street Black cited above.[61] For these persons and others of similar circumstances (i.e., Cuban and Haitian refugees, Vietnamese Boat-People), counseling would turn out to be vocational counseling or social work intervention. For those legal aliens, Mexicans in the U.S. via official passport, etc., not much is known regarding their tendencies in securing assistance in confidential or personal matters. Minimum observation of a limited number of Mexican nationals reveals a tendency to migrate within the cultural enclave to find relief and/or aid in areas of personal or psychological need.[62]

Since the Marginal Mexican-American has already become Anglicized, no special concern of cultural difference need be considered. Whether passing as Anglo or not, the assimilation potential of persons in this category make them highly available for any/all modern approaches of counseling. If individual examples of cultural recognition and restitution present themselves, it is recommended that cultural education in an environment of care and patience be the primary focus of counseling. When available, prompt referrals to Chicano counselors are indicated.

It is with that group of Chicanos/Chicanas that fall within the category of ethnic-pride where special considerations of cultural diversity and awareness are needed. In general, it may be assumed that the Chicano parent or youth is aware of his ancestral heritage and bound to uphold his culture. Instead of a movement toward Anglicization, one might expect a reverse momentum manifesting in various forms and degrees depending upon the personality. The Chicano may be a militant youth, verbal and aggressive, or he may be steadily persistent in his right to be different and respected. Overall, the Chicano/Chicana will demand his rights as an American citizen while affirming his right to be different as a Chicano...both sets of rights being guaranteed to him by the Treaty of 1848.

There are certain idiosyncrasies of Chicano youth which have been identified elsewhere.[63] They are as follows: a) Machismo--maleness; manliness; refers to one's manhood; the manly traits of honor and dignity which

may be interpreted as the courage to fight, keeping one's word, and protecting one's name; also refers to one's domestic conduct, a man's running of his home, controlling his women, and directing his children; b) Carnalismo--brotherhood; the feeling of mutual support shared by all Chicano brothers; particularly relevant with respect to concerns of "La Raza", the people, the community; in this respect Carnalismo and Machismo find cause and purpose in La Raza; c) Personalism--a consideration that the person is more important than the process; an intimacy barrier that needs to be broken between counselor and counselee for the relationship to be more personal; may be signalled by a Chicano youth asking a personal question about the counselor's personal life.

Anglo counselors may expect to be tested for a period of time in the form of an assessment of the counselor's honesty and authenticity. Additionally, the counselor might find the Chicano youth more comfortable in the relationship after he/she has obtained a relative amount of information about the counselor as a human being. Anglo counselors will be examined for the appreciation of the Chicano's cultural bondage, the importance of La Raza and Carnalismo, the uplifting of communal concerns and brotherhood loyalties over personal freedoms.

Finally, Machismo is not to be overlooked. Frankly, it may preclude co-ed group counseling sessions or effective intervention between Anglo female counselors and young adult Chicano males. From the author's personal experience, it is recommended that counselors not be too aggressive in their communication styles or tactics with Chicano males. The evidence shows that an offended Machismo ends in conflict or rejection.

Similar to previous recommendations for other ethnic minority groups (eg., Asian-Americans and Black Americans), rapport appears to be ultimately important. This seems to be as important as those cultural awareness factors mentioned above. The counselor's authentic and lasting ability to develop a close and deep relationship with the counselee appears to be far more important than problem-solving or role relationships. It has been this author's repeated experience with Chicanos/Chicanas that depth of interpersonal feeling was what counted in those relationships. This feeling, while being transmitted nonverbally from one person to another, seems to accomplish more counseling effects than all the techniques combined.

Native Americans

The Native American Indian depends on a system of cultural values and traditions for its survival in WASP America. Like no other ethnic minority group in America, Native Americans have endured almost five hundred years of exposure to WASP cultural influences while avoiding assimilation into the mainstream of American life. Viewed as a dilemma by some,[64] the worth of Indian culture lies in its values and traditions. This has been expressed elsewhere[65] in the following, "...A society has continuity of life which transcends the lives of man. Men come and go. The Society anticipates their coming and survives their going. It supplies the forms whereby the germ of originality which is in them is either stirred or extinguished."

What are these Native American values? No doubt it would be impossible to discuss a listing of values and traditions which would fit the needs and perceptions of each/every Indian person perfectly. Therefore, while

there would be regional, tribal, and individual differences in perception and interpretation, there seems to be agreement on certain basic attitudes and values. They have been summarized in the following manner as a set of goals of Indian education:[66]

1. Survival and development of the people, the tribe or nation is generally a paramount goal;
2. Respect and esteem from the people, the tribe or nation;
3. Harmony with nature and with people;
4. Personal strength for survival, periods of isolation, conditions of peril;
5. Unity of life and brotherhood of all living creatures;
6. Contribution to the well-being of the people;
7. Respect for individuality and the rights of choice and decision-making;
8. Sharing with others in cooperation and hospitality;
9. Spiritual and character development over material possession;
10. Physical world of the senses as part of a greater mystery (the core of reality).

These and similar values were viewed as the core of any approach to Indian education, because education for the Indian youth meant learning to be a "good man or woman" rather than learning to be a worker, a craftsman or professional. This was accomplished through everyday interaction with parents and other adult members of the kinship community.[67] This has been expressed by Mary Ellen Hilliare in biographical form, "My home was the land, my religion, the people; and my school all things of the sky, on the earth, and in the sea--a union from whence life springs. My parents relinquished me to take my lessons from the universe where, regardless of which direction I listened, looked or touched, I found all fused into one on the growing horizons of my understanding--guided only by the quality of my parents daily living..."[68]

Since the form of Indian education is as important as its content, teachings for Indian youth were characteristically human-oriented rather than task-oriented. To meet this requirement, Indian education programs were composed of human resource libraries as well as material resource libraries. This was illustrated in a college level Indian education program in the northwest. Three major populations of Indian people were proposed as involved in the work required to preserve the continuity of the Indian way of life; a) Traditional People--reservation Indians who were living symbols of Indian life, wisdom and tradition; charged to do and to demonstrate; b) Transitional People--on and off reservation Indians who were buffers and arbitrators between Indians and non-Indians; charged to listen and to communicate; c) The Youth--on and off reservation Indians who were involved in Indian education; charged to learn and to apply.[69]

The population of Native people termed Traditional may be substituted for the category of Traditionalist in the Sue matrix. Traditional or reservation Indians have been characterized not only as embodiments of Native culture, but also as sovereign people, and as products of five Indian policies of the U.S. government. Expositors of Indian humor have often suggested to the author that talking with a Traditional Indian was like being talked to by a human library or history book on Indian-U.S. relations.[70]

It is believed that relevant to the focus of this study is a brief familiarization with those five major areas of U.S. policy toward the sovereign nations of Native American people. Those policies were in areas of removal, reservation, reorganization, termination and currently, self-determination.[71] The Indian Removal Policy period occurred from colonial seventeenth century to 1840's. In 1831, the U.S. Constitution promised sovereignty by granting Congress the power to regulate all commerce with Indian tribes; therefore, individual states were injoined from any dealings with Indians living within boundaries of the United States. Congress had earlier assigned responsibility for relations with Indians to the War Department in 1789, a natural choice given the ongoing struggle between Indians and Whites for over a century. By 1849, Indian resistance had been crushed east of the Mississippi and most eastern Indians had been removed to territories west of the continental divide. Indian affairs were then transferred to the Interior Dept., whose first Indian Agent represented the attitude of the times by suggesting that, "...while under some circumstances Indians may seem to change their disposition, ingratitude, low mean cunning, cowardice, selfishness, and treachery, are characteristics of the whole race."[72]

While historical evidence of the removal period echoed sentiments of "the only good Indian is a dead Indian," recorded data from the second period reflected an attitude of "kill the Indian but save the man." The Indian Reservation Policy period occurred from the 1860's to the 1920's, a period when many Indians remained within the confines of reservations. This period included operations of the Bureau of Indian Affairs (B.I.A.) and systematic education of Native Americans, initially conducted by sectarian groups and later by the B.I.A. Some of the schools for Indian Education were located at places like Carlisle, Pennsylvania; Haskell, Kansas; and Chilocco, Oklahoma. Although the published goals of these schools were to educate Native American youth in the rudiments of the English language, writing and arithmetic for better management of their personal and communal affairs, the result (oftentimes) of Indian education was resocialization and enculturation. Indian children were instructed to prepare themselves to become productive, Christian, farmer-citizens and after three to five years were expected to return to their tribes and lead their people in adapting to White culture. All that was Indian was despised and ridiculed (eg., language, manners, dress, length of hair, religion, etc.), while all that was White, Christian and Capitalist was revered.

Along with Indian education, another issue pertinent to this period was Indian sovereignty. Although Native Americans had been promised sovereignty since 1831 (i.e., domestic dependent nations not amenable to state sanctions), by 1900 previously held Indian treaties were declared no longer necessary and were replaced with informal agreements between Indian tribes and the United States. Viewed as inferior and defined by U.S. Congress as incompetent to manage their own affairs, ultimate title of Indian land was vested in Congress and resulted in a conversion of nearly two billion acres of land in the forty-eight contiguous states into fifty million acres of reservation and individual land allotments. This is a conversion factor of forty-to-one. The General Allotment Act, also known as the Dawes Act after its sponsor, Senator Henry L. Dawes of Massachusetts, followed that line of reasoning exemplified in the following, "As long as Indians live in villages they will retain many of their old and injurious habits. Frequent feasts, heathen ceremonies and dances, constant visiting and fraternizing will continue. I trust that in time they will generally be located upon

individual land and farms. Then they will begin their real and permanent progress."[73]

The Indian Reorganization Policy period occurred from the 1930's to the 1950's. It was a period of increased Indian education in on-reservation-schools designed to facilitate Native American preservation. Several Indian development and assistance programs were established during this period. The Johnson-O'Malley Act (1934) allowed the B.I.A. to pay for public schooling of Indian youth, thus promising the same education as that for White children. Native American children were no longer required to attend Christian schools and services. The youth were allowed to study and practice certain forms of Indian arts, crafts and cultural achievements. Legislation was enacted to promote a sense of pride among Indians; however, there was substantial public and private opposition to Indian reform programs and legislation. An Indian Claims Commission was established toward the end of World War II to remedy numerous violations and injustices toward Indian tribes. Although nearly one thousand claims were filed, only about one-fourth were actually heard and/or settled. Although public sentiment appeared to move in the direction of saving the vanishing American Indian, history revealed a continuation of discrimination and exploitation of Indian people. The U.S. Congress adopted a policy in 1953 closing out this period which stated its intention, "...to make the Indians subject to the same laws and entitled to the same privileges and responsibilities as other citizens...to end their status as wards of the state, to grant them all of the rights and privileges pertaining to American citizenship."[74]

The above statement ushered in the Indian Termination Policy period, that of terminating Indian dependence upon the federal government. A series of termination bills were enacted in the mid-1950's, each one designed to sever the connection between various Native American tribes and the United States government. The termination policy was publicized as a first step toward Native independence. Legally, it meant the purchase of Native land and land use rights. Those tribal or per capita purchases usually involved sale of massive amounts of timberland, forest, fishing and water rights. Unfortunately, royalties from those sales were subsequently squandered by the tribes involved. For example, termination purchases made with Menominee and Klamath tribes resulted in disaster, and after three years a return of tribal and individual dependency on the U.S. government through welfare assistance. To the Native American, termination meant legalized trickery and genocide as echoed by a Blackfoot tribal chairman, "It is important to note that in our Indian language the only translation for termination is to wipe-out or to kill-off. You have caused us to jump every time we hear this word. How can we plan our future when the government threatens to wipe us out as a race. The Bureau of Indian Affairs is starving us to get our land."[75]

The decade of the 1960's proved to be as eventful a period as it was for every other ethnic minority group. It was ushered in by the Kennedy administration's abandonement of termination plans in substitution for federal reforms in Indian policy, as well as increased support of tribally initiated projects and programs. New policies were inaugurated under the premise that. "...the Indian individual, family and community should be motivated to participate in solving their own problems. The Indian must be given responsibility, must be afforded an opportunity he can utilize, and must develop faith in himself."[76] For example, one of those projects was the O.I.O. (Oklahomans for Indian Opportunity) which was funded by the

government's Office of Economic Opportunity to promote cooperation between Indians and non-Indians in Oklahoma. Through this and other programs of this type, the reformed B.I.A. hoped to achieve a social-cultural integration of Indians and thus eliminate the Indian problem.

However, increased cooperation and/or improved Indian education did not prove to be problem-solvers for the masses of Native Americans. There were still incidences of discrimination in Indian employment, injustice in court proceedings, harassment of urban Indians in several communities, and sporadic conflicts over land and water rights. Two of those conflicts were the State of Washington fishing rights controversy (1966) and the Indian occupation of Alcatraz Island (1969). In both episodes, Indian youth played an important and militant role. In 1969, Vine Deloria, noted Native American author, proclaimed, "...Indians do not need more people to feel sorry for them, to have programs and policies made to bleach them further (White), or to have experts study Indians to see if we are feasible. What Indians need is a Congressional policy which would acknowledge our right to live in peace, free from arbitrary harassment. What we need is a cultural leave us alone agreement, in spirit and in fact."[77]

The called-for "leave us alone" agreement did not materialize legally until 1973, with enactment of the Indian Self-Determination and Education Assistance Act. However, this legislation was not enacted by chance, coincidence or act of grace. It was the slow product of several years and numerous incidences of Indian militancy through local tribes fighting regional battles for land/water rights, and nationally, the formation and activities of A.I.M. (American Indian Movement), which in traversing its militant course through Minnesota and South Dakota, rescued numerous Indians from employment and court injustice. A.I.M. became famous to non-Indians with its siege and self-defense at the second Battle of Wounded Knee, South Dakota. This incident, coupled with Native American seizure and occupation of B.I.A. offices in Washington, D.C. after traveling along the "Trail of Broken Treaties," became catalysts for congressional enactment of the Indian Self-Determination Act.[78]

The Indian Self-Determination Policy period occurred from 1973 to the present. In the Act, Congress flatly states that "...Indian people will never surrender their desire to control their relationships both among themselves and with non-Indian goverments, organizations and persons." In explaining the regulations drafted to carry out the Act, the B.I.A. asserts that the government is committed to accept/support tribal government judgements. Although neither Congress nor the B.I.A. could bring themselves to use the term "Indian sovereignty" (promised in 1831), the Act implies a recognition that Indians retain sovereign rights and that the current policy is to support that sovereignty. The Indian Self-Determination Act provides for four basic measures:

1. Direct funding for the strengthening or improvement of tribal government;
2. B.I.A. and Indian Health Services required to allow tribal governments to control certain programs;
3. Procedures for Indians to set priorities for programs administered by the B.I.A.;
4. Procedures for Indians to borrow federal employees to assist in administering Indian service programs.

These are the five government policies of which Traditional Indians view themselves and their people as products.[79] These policy periods form the historical framework through which Traditional Native Americans perceive their existence. Forming a matrix with those cultural values mentioned above, Native American elders, families and teachers work to develop the strong character and personality emblematic of a "good man or woman" in Indian youth.

When this author asked Indian colleagues, "What is this good person that you continue to talk about?", forthcoming answers were varied but could be summarized as one who was good inside, is wise, helpful, and respected by his people.[80] Being good inside meant being good in character rather than in appearances. It also meant being in control of oneself rather than manipulating or being in control of others. The author responded that those descriptions sounded like several psychological corollaries of integration and social control, a Gestalt in other words, to which the response was usually a smile. Responses continued that being a good man/woman meant being wise and sharing that wisdom through giving good advice. Indian wissom, it was learned later, meant knowing that all of reality is one. This included all things of earth, the sky, heaven, hell, animals, plants, men/women and God. Everything was one; therefore, everything-everyone was related and that relationship could be understood by all of the parts that made up the whole. Good advice then, from an Indian Wisdom standpoint, meant understanding and explaining to one in need those intricate relationships between various parts of the whole.

Along with being good, wise and helpful, the good person was respected by his people...not for status in life or professional accomplishments, much less for material possessions. It was explained that these were White American impressions of respectability. Native respectability honored a person's ability to make harmony with others, with nature and with life; the ability to share, to help, to give; the abilities to see the difference between the apparent (surface appearance of things/people) and the real-inside reality. Consequently, this kind of respect was immune to White America's criticisms of the passive Indian, unemployed and uneducated Indian, drunk and disorderly Indian, or the savage Indian. These surface appearances were viewed as representing the container of a person and not the real contents of that person. Additionally, this kind of respect was earned often as one assumed "old age", that respected condition of the elder. Although there were exceptions to this rule, it was thought that it took many years of experience and learning from that great teacher...life, to equip one with tools to understand, relate, and teach the intricacies of living. Examples were given of Indians traveling hundreds of miles to seek counsel from a certain elder, who, when located, was found poorly dressed and poorly attended, living in a hillside cabin as an apparent nobody.

One of the most in-depth observations of Indian personality was presented by Bryde (White Shield), an adopted member of the Sioux people and counselor for Indian youth for twenty-four years. He has isolated numerous factors and qualities that comprise the character of a "modern Indian":

1. The characteristic of wanting to get along with people, especially with his own group, is joined with a competitiveness for the group instead of just for himself;
2. The ability to fully experience and enjoy the now, while not forgetting the past when used with intelligent planning and preparation for tomorrow;

3. The quality of combining the desire to achieve and to do his best with the ability to take disappointments calmly;
4. The characteristic of concealing feelings of fear in the face of (solely) threatening situations. This has often led to the stereotype of the unemotional Indian;
5. The unique quality of using the products of nature without losing his contact with and reverence for nature;
6. The characteristic of contentment, that ability to achieve at the level he wants to live (eg, laborer, professional, farmer, etc.) and be content in it without continued striving for improved status or possessions;
7. The ability to choose freely from among a set of options, alternatives, pieces of advice, and accept responsibility for that choice;
8. The acknowledgement of and ability to use necessary and appropriate force (i.e., Red Power, Indian Power, A.I.M.) in opposition/competition with resistant forces in order to achieve certain goals for his people;
9. The constant awareness of God as a part of everything/everyone coupled with the realization of oneness, the unity and relationship of ALL.[81]

Upon review, Bryde's summation of traits and qualities of the "modern Indian" matched previously suggested descriptions of Indian Youth, that population of Native people required to preserve the continuity of Indian life.[82] It was within this population of Indian Youth that seeds of Native culture and Indian values were planted. It was with this population of Indian Youth that a sense of history, custom and ethnic pride was preserved. Therefore, it would be appropriate to substitute those descriptions and qualities of Indian Youth, the "modern Indian", into the Sue model under the category of Ethnic Pride.

Marginal and Transitional Indians may be combined into the Marginal Man category of the Sue matrix. Transitional Indians had been described[83] as that population of on-and-off reservation Indians who acted as buffers between Indians and non-Indians. They were charged with the tasks of communicating, arbitrating negotiating, demanding, translating, and finally, establishing relationships between Native and non-Native people.

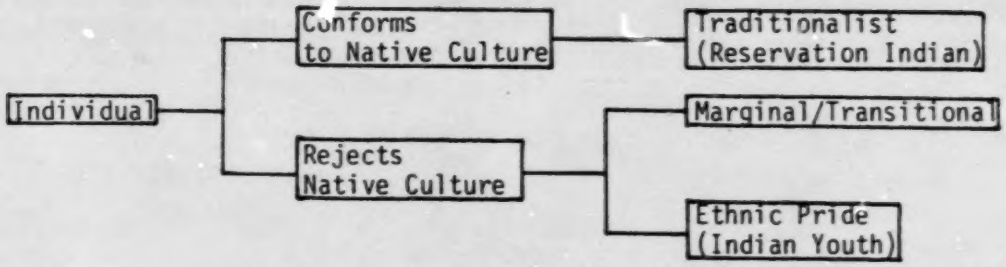
This author had encountered transitional Indians on college campuses, in school systems, correctional institutions and governmental agencies.[84] While some were clearly transitional in their attitudes and actions, others were observably marginal-Indians. Transitional characteristics were displayed in an allegiance to a tribe or nation, an impatience with paternalism and sluggishness in the bureaucracy, an intolerance of systemic racism and discrimination, a sense of personal accomplishment clearly subdued by feelings of purpose and responsibility to one's people. With varying degrees of intimacy, these concerns were shown and/or shared with the author in a sense of collective "brotherhood" in being members of unwanted minority groups.

On the other hand, marginal characteristics were just as clearly shown. First, there was <u>no</u> recognition of mutual minority status. On one occasion, the author had been identified (by the marginal Indian) as being an unfortunate member of a minority group. Secondly, there was <u>little</u> or <u>no</u> recognition of White racism, discrimination or prejudice. He/she was an agency

person and believed that if given time, the system would work fairly for everyone involved. Lastly, there was hardly any evidence for allegiance to one's people or tribe. When lineage was inquired into, forthcoming responses would be accompanied by expressions of shame, disgust or apparent ignorance. These marginal Indians had been labeled "B.I.A. Indians"[85] (regardless of their occupations), symbolic of personal surrender and cultural sacrifice indicative of those who sold out to the Bureau of Indian Affairs during reservation and reorganization periods of Indian history.[86]

One incident may be recalled to distinguish those assertions made regarding marginal Indians and Indian Youth. The author had been invited to guest-lecture on cultural difference in a class in educational psychology.[87] While making similar statements to those above, the author was interrupted by an Indian man, age about 40, who stated that he was an Indian Youth and as a member of that class would like to add a few comments to the lecture. With excitement and apprehension that a mistake had been made in content and/or protocol, the author permitted this student to address the class. Much to this author's surprise, but to his delight and relief, the author received this student's confirmation of many of the comments made about Indian history, culture and personality. The student added remarks about current efforts of Indian students at that institution regarding self-determination and autonomy of their Native American Study program. The student ended his brief comments with references to another type of marginal Indian unknown to this author. This marginal-man was termed the "Cowboy", that American Indian who, through association with his bronco-busting, bull-riding, White-American cowboys, imitated and developed a variety of bigoted anti-Indian, anti-minority, racist attitudes. This marginal-Indian was the type who had sold out to become "one of the boys", a position filled with psychological favors and social inclusion. Following his contribution to the author's presentation on the marginal-man theory, this Indian Youth presented the author with a copy of the Trail of Self-Determination Proposal, dated July 4, 1976.[88] The lengthy document contained abstracts of Native Women's Bi-Centennial Message, Native American-U.S. Treaty Relations Commitments and Violations, Native American Rehabilitation and Release Programs in Prisons, Treaty Violations of the Treaty of Guadalupe Hidalgo, and finally, the Trail of Broken Treaties Proposal. In the end, this author was impressed and gratified by the contributions of this Indian Youth.

Given the above information, it is appropriate to reconstruct the Native American experience within the framework of the Sue matrix. The reader will recall that three categories had been analyzed by Sue[89] as useful in understanding the psycho-social development of Chinese-American students. For convenience and continuity, this writer had expanded that earlier model to explain similar intercultural experiences of several ethnic minority groups. In the present case, the Sue matrix will once again undergo minor changes to accomodate the uniqueness of the Native American experience. Three categories may be outlined as follows: a) Traditionalist (Traditional or Reservation people)--those reservation Indians who not only conformed to native culture, but were embodiments of native culture; b) Marginal/Transitional--those offreservation Indians who rejected native culture and assimilated into White culture (Marginal), or, those on or off reservation Indians who remembered native culture while mixing with White culture (Transitional); c) Ethnic Pride (Indian Youth)--those on or off reservation Indian students of any age group who are learning and preserving native culture and are the future of Indian people. The following is an illustration of this analysis:



What does all of this mean to counseling Indian Youth? How can all of this historical and socio-psychological data be useful to the non-Indian counselor of Indian students? To begin, the reader may presuppose that Native Americans in the Traditional category would not be immediately available for personal counseling or guidance from non-Indian sources. There is a high probability that Traditional Indians would be insulated from extensive contact with White Americans and other non-Indians. Secondly, it is recommended that no special consideration need be given to those Indians of Marginal or Transitional categories. In the first case of the marginal man/woman, that Native American has already been absorbed, or at least desires absorption, into mainstream WASP culture. Therefore, those counseling modalities of so-called universal application would be indicated. Additionally, in the case of the transitional man/woman, that Native American has committed himself to "bridging the gap" with White American culture. Therefore, use of universal counseling techniques would be viewed as an experiment or an excursion into the integration of native and foreign cultures and thus would be acceptable.

It is with that group of Indian Youth where special consideration needs to be given and universally applied techniques and approaches are contra-indicated. Bryde's discussion[90] of the special needs of Indian students may be useful in understanding certain idiosyncrasiesof Indian Youth. They have been outlined in the following manner: a) the need to be understood--Indian counselors must be aware of the student's goals and motivations in life and be willing to assist in achieving those goals; b) the need for good advice--Indian counselors must be capable of a considerable amount of verbalization from the value of good advice from the sole perspective of Indian Wisdom. These two needs point out the importance of understanding Native American values, heritage and culture for the counselor. Without this understanding, it would appear highly unlikely that the counselor would be capable of fulfilling those needs; c) the need for care and affection--Indian counselors must exhibit certain signals/gestures of sincere respect and love for the student. This may be coded in non-verbal signals, certain allowances, a non-demanding atmosphere and the intimate use of silence; d) the need for openness--Indian counselors must demonstrate a freedom of thought and choice indicative of non-dualistic thinking. Advice may be given, but never enforced; e) the need for oneness--Indian counselors must develop the ability to balance being a resourceful, knowledgeable, professional helper, while at the same time not giving an impression of being better than the student.

From this listing two major areas emerge as important points to acknowledge in developing an effective posture for counseling Indian students: awareness and respect. Awareness of Indian values, lifestyle and perspective seem to be imperative to the counselor in order to relate and communicate from an Indian point of view. Knowledge of the goals of becoming a

"good man/woman" rather than materialistic or status-bound goals are important considerations. The expectation of the student-as-listener and the ability to give good advice from Indian wisdom is important. Traditional expectations of self-disclosure on the part of the Indian student are contraindicated. Respect for the qualities and traits of Indian personality seem to be important. The counselor's comprehension of the intricacies of personality style (i.e., getting along, listening, being in the now, friendly competition, concealment of fear, contentment, freedom of choice and the use of force) appear to be ultimately important not only in understanding, but in effectively relating to Indian Youth.

Conclusion

This paper has promised to examine the "communication gap" that currently exists between the majority White counselors and ethnic minority students. It was based on the premise that there is a disparity between the ratio of White counselors to White students and non-White counselors to non-White students. Although regionally limited and inconclusive, findings[91] indicate that the presumed disparity is a fact and that vast numbers of ethnic minority student-counselees are relegated to personal and/or vocational counseling from White, middle-class counselors--many of whom experience and exhibit significant cultural difference and dissonance. The assumption of this paper has been that when cultural dissonance occurs between White counselors and non-White counselees, it has been the rule that the counselee has been required to change in order to adapt/adjust to the majority-counselor's cultural level, not the reverse. This paper has suggested a reverse of that adjustment and introduced a substantial amount of intercultural information to assist the White counselor in making this adjustment.

All that remains in order to accomplish this task are recommendations for specific counseling approaches and techniques thought to be useful for effective intervention with ethnic minority students. However, before these recommendations are presented, a brief review of those overall psychosocial patternsthat exist in the makeup of ethnic minority students may be in order.

From an ethnic minority group perspective, the White, middle-class counselor might expect and anticipate the following:

1. Cultural bondage (i.e., cultural allegiance) may be more important to most minority students than individualized or autonomous behavior;
2. Cultural diversity (i.e., differences between, among and within cultural groups) may be viewed as vitally important by most minority students for survival of their cultural group;
3. Cultural assimilation of ethnic minority groups/people into the majority White, middle-class culture may be viewed as genocide by most minority students;
4. Cultural pluralism may be viewed as an observable fact to most minority students, regardless if it is understood or accepted as a concept/theory. The "melting pot" idea (i.e., illusion of sameness) may be viewed as a hoax, myth or a subterfuge by most minority students;
5. Cultural values (i.e., allegiance to those goals, perceptions, preferences of a group) may be viewed as more important than individualized thinking to most minority students;

6. Social paranoia (i.e., as opposed to psychological paranoia as a complex) may be viewed as relevant and necessary for individual and/or group survival to most minority students. The minority group perspective on intercultural history in the U.S. may be used as evidence for this assertion;
7. Social transference (i.e., as opposed to psychological transference as a mechanism) may be used as a medium of communication by most minority students, whereby the counselor is perceived as representing WASP culture rather than as an individual person. It may be viewed as an accurate representation of social-cultural evolution by those minority students.

These are a few overriding patterns which may be anticipated as representative of the psycho-social makeup of most ethnic minority students in schools and colleges today. Of course there are exceptions to these patterns. Those exceptions have been previously identified and explained in above discussions of the categories of "Margin. man/woman". These and similar patterns may be anticipated solely for those students residing in the category-subgroup of "ethnic pride".

Corey, Haley and Watzlawick[92] have suggested a wide variety of counseling approaches for use in counselor-training and practice. Some of these are Psychoanalysis, Transactional Analysis, Gestalt Therapy, Behavior Therapy, Client-Centered Therapy, Reality Therapy, Existential/Logotherapy, Paradoxical Therapy, Hypnotherapy, Social Systems Theory and Rational-Emotive Therapy.

From these approaches, Wheeler[93] has identified three specific approaches which are recommended as useful for effective intervention with ethnic minority students. They are: 1) Reality Therapy, 2) Behavior Therapy, and 3) Systemic Counseling.

Reality Therapy,[94] developed by William Glasser, was recommended because of its capability to guide minority students toward facing the reality of living in a WASP dominated, although multicultural, world. Being one of the rational therapies, this approach contained the potential of teaching minority students useful paths of reason and logic to successfully fulfill their own needs of love and worth. Using the information presented above, the counselor endeavors to form a relationship with minority students. Since responsible behavior is the focus, its definition is clearly outlined to the student as the ability to fulfill his/her needs in a way that does not deprive others of the ability to fulfill their needs. Seven easy, but decisive, steps were listed as important in practicing this counseling approach:

1. Establish a meaningful relationship with the minority student based on caring, honesty, realism and respect.
2. Identify the problems in the here and now rather than dwelling on the student's past behavior.
3. Openly discuss value judgements with the minority student about his/her behaviors and consequences of those behaviors.
4. Jointly develop a plan for the minority student to successfully solve the problem (eg., What, How, Who, etc.)
5. Obtain a commitment from the minority student to complete the plan (When, Where, Follow-up, etc.)
6. Accept NO excuses or alibis from the minority student: however, continue to encourage, plan and replan for successful problem-solving.

7. Apply NO personal punishment or ridicule to the minority student; however, allow those natural consequences to occur as a result of irresponsible behavior.

These seven steps enable the counselor to establish and maintain an effective relationship with the minority student. In general, the approach prevents the counselor from "messing with the student's mind", while helping that student to learn new ways of satisfying needs of love and worth.

Behavior Therapy,[95] developed in America by John Watson and popularized by B.F. Skinner, was recommended for its potential ability to teach appropriate behaviors and habits (i.e., adaptive rather than maladaptive) to ethnic minority students. Based on behavior change rather than emotional happiness, behavioral counseling is designed to teach the minority student new behaviors and assist him/her by modifying environments to reinforce those behaviors. Using the information provided above, the behavioral counselor is best able to assist the minority student by being empathic/understanding of the student's problem; by becoming an aware observer of the student's social environment; by developing reasonable/measurable goals with the student; by skillfully applying reinforcement techniques needed to modify maladaptive/ problem behaviors in the minority student. There are several characteristics of the behavioral approach which make it particularly compatible with those needs, problems and concerns of ethnic minority students:

1. The focus is on actual behaviors where the counselor is primarily concerned with what the minority student did and secondarily why he/she did it.
2. Therapeutic importance is placed on overt symptoms where the counselor works to eliminate problem symptoms on a one-by-one basis in order to eradicate the problem.
3. The minority student obtains a reeducation regarding behaviors and consequences of behaviors. The counselor uses operant and classical conditioning, role-play and role-reversal, and social modeling to assist the minority student in accomplishing his/her goals and measurable objectives.
4. Therapeutic emphasis is on behavior change where the counselor and the minority student work toward the same goal of changing undesirable/unprofitable behaviors to more effective ones.

These characteristics and procedures of the behavioral approach are compatible with those attitudes and needs of ethnic minority students because of their focus on behavior rather than emotion, disclosure or analysis. The present-time focus is desirable to the minority student because of its immediate need satisfaction and problem-solving rather than long-term psychotherapy aimed at personality change.

Systemic Counseling,[96] developed by Thomas Gunnings, was recommended because of its advocacy orientation and its capacity to assist minority students in negotiating existing social systems in order to achieve personal and group goals and objectives. As both advocate and teacher, the systemic counselor is mindful that all social systems are designed by people, represented by people, maintained by people for people and are subject to change when those systems no longer meet the needs of the people. In general, the systemic counselor focuses therapeutic attention on the social system as the cause and sustainer of situational problems. Using information presented above, the systemic counselor endeavors to enable the minority

student in developing strategies to negotiate, reduce or eliminate systematic barriers to reaching personal or group goals; endeavors to enrich the minority student's personal level of functioning in social and political areas. Seven progressive, but definitive, steps were listed as important in practicing this counseling approach:

1. Identification of systematic symptomswhere the counselor isolates those overt symptoms of the system in the problem situation.
2. Exploration of probable causes where the counselor identifies specific problems in the relevant social system in question.
3. Development of systematic problem-solving strategies where the counselor assists the student in brainstorming and examining alternatives to and within the system.
4. Selection of systematic problem-solving techniques where the counselor assists the student in identifying/selecting primary and follow-up strategies, along with their probable consequences.
5. Implementation of systematic strategies for problem-solving where short-term and long-term tactics are activated.
6. Evaluation of systematic problem-solving process where the counselor monitors and evaluates the process with the minority student. The counselor and student collaborate in strategy redesign and reimplementation where needed.
7. Education on the systematic approach where the counselor conceptualizes and teaches the fundamentals of social-system theory and techniques to the ethnic minority student.

This approach is especially compatible with those social-political needs and problems of ethnic minority students. Like none other, this approach addresses the system as the probable cause of the problem and not the minority student. In so doing, systemic counseling dramatically challenges cognitive/cultural dissonance between a given educational-social system and its minority students. This approach contains, as a part of its make-up, the potential to challenge cognitive/cultural dissonance by reversing those responsibilities for change from the ethnic minority student to the educational-social system.

Each of these three approaches allows counselors to better communicate and relate to minority students. In their own ways, they provide opportunities for counselors to become more relevant to minority students, while preventing counselors from trespassing on private/personal territory. Finally, they provide frameworks through which counselors may make effective intervention with ethnic minority students.

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Footnotes and References

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2. Sue, S. and Sue, D.W., "Chinese American Personality and Mental Health", Roots: an Asian-American Reader, c 1971, University of California Regents.
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4. From 1970-75, the author held the position of director of Black Studies and advisor to the Black Students Union at the University of Puget Sound; Tacoma, Wash. In the capacity of faculty member and advisor, the author had numerous interactions with ethnic-minority students of Afro, Asian, Chicano, Hawaiian, and Native-American backgrounds. Much of the personal, first-hand research into the dynamics intergroup and intragroup relations was obtained during this period.
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6. In the capacity of director of Ethnic Studies at the University of Puget Sound from 1975 to the present, the author has had numerous interactions with multi-cultural staffs of various Ethnic Studies Programs and Minority Affairs Program in the northwest. The experiences referred to in this article may be accounted for by contacts at the Ethnic Cultural Center at the University of Washington (Roy Flores and Mike Taliaferro); Native American Studies Program at the Evergreen State College (Mary Ellen Hillaire); Upward Bound Program at the Evergreen State College (Thomas Y'Berra); Office of Desegregation Services, Seattle Public School District (Dr. Josepn R. Drake, Art Kono, Gil Hirabayachi); United Indians of All Tribes (Joan La France); Foreign Language Dept., University of Puget Sound (Dr. Esperanza Gurza).
7. "Asian American is a term that we as people of Asian descent have chosen for ourselves. Asian American does not mean Asian American instead of being Japanese, Chinese, or Pilipino; Asian American is an addition to and an extension of our national origin. Asian American means self-determination, political clout (because as individual groups we are small in numbers), understanding and appreciating the commonalities as well as the differences inter-culturally, and Asian American is being able to extract the best from two beautiful cultures."
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10. Hannerz, Ulf, Soulside: Inquiries into Ghetto Culture and Community, c 1969, Columbia University Press.
11. The author was born and reared in one of three Black ghetto communities in Charleston, S.C. Most of his young life was spent as

a member of a lower-class family in juxtaposition with numerous street families and streetcorner men. This period (1941-1959) of life occurred before the dawn of the Black Power Movement when it was still fashionable to aspire to be a "good Negro.. a credit to one's race."

12. "Comparative Lifestyles in the Black Community", by Dr. Le Roi Matthew Pierre Smith. A lecture presented in 1975 to a class in Black Studies at the Evergreen State College where Dr. Smith is a member of the faculty.
13. See footnote # 11.
14. IBID
15. Hannerz, OP CIT
16. From 1959-1963, the author periodically lived, visited or worked in ghetto areas of two northern cities, south Philadelphia and Harlem, New York. Additionally, the author was married to a woman from a ghetto area in Baltimore, Md. and became acquainted with that community, its residents and their attitudes and behaviors. These experiences, sandwiched between an all-Black, southern, existence in poverty and a mixed, middle-classed, military existence in the west, offered an interesting checkpoint to understand the comparative attitudes and behaviors of (some) Blacks in America.
17. Anthropologist Oscar Lewis, quoted in, Educating The Powerless, by Stanley Charnofsky,c 1971 , Wadsworth Pubs. "The Culture of Poverty is not just a matter of deprivation or disorganization, a term signifying the absence of something. It is a culture in the traditional anthropological sense in that it provides human beings with a design for living, with a ready-made set of solutions for human problems."
18. "The Power of the Poor" by Warren Haggstrom in Mental Health of the Poor, c 1964, quoted in, Educating The Powerless, by Stanley Charnofsky, c 1971, Wadsworth Pubs.
19. Frazier, E. Franklin, Black Bourgeoisie , c 1957, Glencoe Press.
20. The author attended the Immaculate Conception School in Charleston, South Carolina for his elementary and high school careers. His attendance at this private, parochial institution represented his parents' earnest efforts to provide him with an educational experience worthy of the middle-class in hopes that it would facilitate his evolution from the family's lower-class environment. It succeeded, and additionally provided the challenging experience of competition with the so-called Black elite. More than one-half the population of this school was composed of "high Yellows", who segregated and separated themselves in all facets of school life: classroom seating, social friendships, athletics, dating, etc. Although a painful and frustrating experience at the time, that "culture-within-a-culture" makes for colorful reflection and memories, today.
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37. Garcia, Richard A., "Political Ideology: A Compararive Study of Three Chicano Youth Organizations, unpublished Master's Thesis; U.T.E.P.; Aug. 1970.
38. IBID
39. Washington, Op Cit
40. Rendon, Armando B., Chicano Manifesto, c1971, The Macmillan Company (Note: There were selected portions of articles VIII, IX which were omitted in this presentation due to their inappropriateness to the focus of this article.)
41. IBID
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43. For nearly two years, 1968-69, the author was employed as a public servant in two agencies, the Washington State Board Against Discrimination and the Tacoma Model City Program. In capacities of case investigator and community development specialist respectively, the author had occasion to contact many Mexican-Americans involved in civil and human rights, equal employment, affirmative action, community action, and equal educational opportunity. Many of the observations of Marginal Mexican-Americans were made during this period and in these contexts.
44. In January, 1974, the author had occasion to develop a close and informative relationship with Dr. Frank Alderette, a Chicano and doctoral candidate with the author in Union Graduate School's colloquiam for instruction held in St. Petersburg, Florida. During the colloquiam, the author and Dr. Alderette shared many experiences of intracultural and intercultural natures in a quest to better understand each other, as well as each other's culture and people. Dr. Alderette focused in detail on the role of the "agency Mexican" and his/her enigmatic position between cultures in America. This view was compared to the author's experience of "high Yellows" noted above. Dr. Frank Alderette is currently being featured in a documentary film on ethnic studies entitled, Chicano, distributed by B.F.A. Educational Media, 1971.
45. This consultation was arranged with the R.E.A.C.H. Program (Rural Education and Cultural Heritage Program) operating in the Arlington School District; Arlington, Wash. The program coordinator was Gary Howard. Consultation periods were May, 1979 and January, 1980.
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